



The following Statement of Faith reflects the views and teachings of the Pastors and Elders at Sonrise.

Article One: The Scriptures

We believe the Bible, composed of 66 books, is the living, powerful, and inspired Word of God. The Bible is complete and without error. The authority of Scripture is to be literally understood and applied to our lives as useful for doctrine, reproof, correction, and instruction in righteousness. The Bible is the foundation upon which the church operates and is the basis for how the church is governed.

2 Timothy 3:16; Revelation 22:18–19; 2 Peter 1:20–21; Hebrews 4:12; Deuteronomy 4:2

Article Two: The Trinity

We believe in one eternal, transcendent, living, and true God. We believe God is triune, three Persons in one Godhead: the Father, the Son, and the Holy Spirit. Each Person of the Trinity is fully God, equal in power and glory. God is eternally existent, omniscient, omnipresent, and omnipotent. God is the Creator, Sustainer, and Governor of all things in heaven and earth. God is personal, holy, loving, righteous, and just..

1 Timothy 2:5; Genesis 1:1; Deuteronomy 6:4; Isaiah 44:6–8, 48:8; Matthew 28:19–20; John 10:30

Article Three: God the Father

We believe that God the Father has all the attributes of the Godhead. We believe that Jesus is the only begotten Son of the Father, that no one has seen God other than the Son, who is in the bosom of the Father and has declared Him. The Father so loved the world that He sent His only begotten Son, that whoever believes in Him shall not perish but have everlasting life. We believe that when we accept Jesus Christ as our Lord and Savior, we become adopted into the family of God as His children and call Him Abba, Father. In this way, we can approach the Father through Christ the Son, and the Father gives us the Holy Spirit through the redemptive power of the Son, Jesus Christ.

John 1:18, 3:16, 14:16–17, 6:46; Romans 8:15

Article Four: God the Son

We believe that the Lord Jesus Christ, God the Son, has all the attributes of the Godhead. We believe that Jesus has always existed and that by Him all things were created. Jesus became flesh through the virgin birth, having been conceived by the Holy Spirit of God, and He dwelt among us. Jesus died for the sins of the whole world and rose again on the third day according to the Scriptures. We believe that Jesus acts as the only Mediator between God and mankind. Jesus will visibly come again, that every eye will see Him, and that He will set up His kingdom on earth for 1,000 years. Jesus is both fully God and fully man and is the ultimate Judge.

John 1:1–3, 5:22, 27; 1 Corinthians 15:3–4; Colossians 1:15–18; Matthew 1:23; Luke 1:34–35; 1 Timothy 2:5; Revelation 1:7–8

Article Five: God the Holy Spirit

We believe that God the Holy Spirit has all the attributes of the Godhead. We believe in the person of the Holy Spirit, who came forth from the Father and the Son to convict the world of sin, of God's righteousness, and of coming judgment. We believe that when a person accepts Jesus as Lord and Savior, they are baptized with the Holy Spirit. We believe that the Holy Spirit indwells and seals the new believer. He leads them into all truth, comforts, encourages, guides, and empowers them with spiritual gifts and the fruit of the Spirit for the benefit of both the believer and the Church.

Ephesians 1:13; Acts 1:5–8; John 14:16–18, 26, 16:7–13; Galatians 5:22–23; 1 Corinthians 12:14; 2 Thessalonians 2:13; Titus 3:5

Article Six: Man and Sin

We believe man was created by God on the sixth day of creation week. We believe God created mankind in His image as biologically male and female, that they are to be fruitful and multiply, that marriage is between one man and one woman, that the two will become one flesh, that sex is a gift of God for marriage, and that life begins at conception. We believe that when Adam and Eve were disobedient to God, sin and death entered the world, for there was no death before sin. As a result, man has a sin nature that has been passed down from Adam, and all have sinned and fall short of the glory of God. Sin separates us from God. We believe that man has a body of flesh that is temporary and a soul and a spirit that are eternal. When we die, our corrupt bodies are done away with and our souls go to eternity in heaven, in the presence of the Lord, or in hell, away from the presence of the Lord. We believe that man has a free will and, by it, must choose to accept Jesus as Lord and Savior. As a result, the believer will receive a glorified body in heaven.

Genesis 1:26–28, 2:16, 24; Isaiah 59:2; 1 Corinthians 15:53; 1 Thessalonians 4:17; Romans 5:12, 3:23, 6:23, 10:9

Article Seven: Salvation

We believe that all humanity is born with a sin nature as a result of the fall of Adam and is separated from God. All have sinned and need a Savior to be reconciled to God. We believe that salvation is by grace alone through faith alone in Christ alone, apart from works. We believe that Jesus Christ, who knew no sin, became sin for us by dying on the cross. Having risen from the dead, we believe that He is the Way and the Truth and the Life and that whoever believes in Him, of their own free will, confesses “Jesus is Lord” and believes in their heart that God raised Him from the dead, will be saved and have eternal life. Having believed, we are marked with a seal, the promised Holy Spirit, and shall not come into judgment but have passed from death to life.

Romans 3:23, 10:9; Isaiah 59:2; John 3:16, 5:24, 14:6; Ephesians 1:13, 2:8; 1 Corinthians 15:1–8

Article Eight: Angels

We believe angels are innumerable beings created before the earth and all its inhabitants and, as such, are not to be worshiped. They are spiritual beings yet persons, having their own intelligence, emotions, and wills. They are created higher than and are distinct from humans, with greater knowledge, yet will be judged by man. We believe angels are immortal, that they have appeared to men, and that some have entertained angels unaware of it. Angels have different ranks: Cherubim, Seraphim, Chief Princes, Principalities, Powers, and Archangels. Angels have distinct duties: Michael is the guardian of Israel; Gabriel is God’s messenger. They worship God and do His work and are God’s messengers. Angels interact in the affairs of mankind by ministering and acting as guardians.

Psalms 91:10–12; Job 38:7; Revelation 8:2–3, 22:8–9; 1 Corinthians 6:3; Hebrews 1:6–7, 13–14, 2:7–9, 13:2; Luke 1:19, 20:35–36; Genesis 3:24, 19:1–7; Ezekiel 28:14; Isaiah 6:2, 6; Daniel 10:13, 12:1; Colossians 1:16; Ephesians 1:21; 1 Thessalonians 4:16

Article Nine: Satan and Demons

We believe that Satan (Lucifer) is a fallen angel and took one-third of the other angels with him, showing that angels have free will and can go against God. We believe that Satan has a personality, emotions, intelligence, and free will and one day will be held accountable to God, who created him. Even in his fallen state, he retains a great deal of power, though under the permission of God, as God protects the believer from him, yet the believer can be tempted by him. Satan has many names that describe his character, his position, and his activities: “ruler of this world,” “god of this world,” “prince of the power of the air,” “adversary,” “evil one,” “accuser,” “deceiver,” “opposer,” “slanderer,” “tempter,” and more. We believe that Satan accuses us and tempts us day and night, but greater is He who is in us than he who is in the world; we have an advocate in Jesus.

Ephesians 2:2; 1 Corinthians 7:5; 2 Peter 2:4; Isaiah 14:12–14; Matthew 25:41; 1 John 2:1, 4:4, 5:18–19; 1 Thessalonians 3:5; Ezekiel 28:11–19

Article Ten: The Church

We believe the “Body of Believers” is an assembly of the saints (believers in Christ), also referred to in Scripture as the “Body of Christ” and “the Bride of Christ.” We believe the Church is distinct from Israel and did not exist until Pentecost. We believe that the Septuagint, the Greek Old Testament, uses the word “ekklesia” for any assembly. The word “ekklesia” in the New Testament refers to the assembly of believers in Christ. We believe that the current time in history is referred to as “the Church age” and that Israel is set aside for this time. The Church age was a mystery revealed to Paul in this dispensation that includes both Jews and Gentiles and will end at Jesus’ coming in the clouds at the time of the rapture of the Church, for the saints in Christ, after which all Israel will be saved. We believe Jesus is the head of the Body, the Church, and we become part of the Body by the baptism of the Holy Spirit when we accept Jesus Christ as our Lord and Savior. We believe in the practices of baptism and communion. We believe that God set up leadership and order for the Church to follow. We believe we are to equip the saints and to worship Jesus also in song. We believe in prayer and that God answers prayer according to His will.

Romans 12:5, 11:25–26; John 3:29; Matthew 6:5–13, 16:18, 28:19–20; Colossians 1:18, 24–26; Judges 5:3; Ephesians 1:22–23, 4:11–12; 1 Corinthians 12:12–14, 27, 11:23–30; 1 Timothy 2:12, 3:2, 12; Acts 20:28; 1 John 5:14–15

Article Eleven: Dispensationalism

We believe in a dispensational view of God’s Word, in that God is administering the affairs of the world according to His own will by revelations over the passage of time into different stages or dispensations of the outworking of His purposes. We believe that a dispensation is a “stewardship” given to man by revelation from God and that there are distinct dispensations that began before the fall of Adam and Eve: Innocence, Conscience, Government, Patriarchal, Mosaic (Law), Church (Grace), and the Millennial Kingdom. We believe there are three essential elements of dispensational theology: 1) a consistent literal approach to interpretation of Scripture; 2) a clear distinction between the Church and Israel; 3) the glory of God as His ultimate purpose. We believe Paul was given the revelation of the “Gospel of Grace” and what is known as the “Church age” or the “Dispensation of Grace” that will end at the rapture of the Church. Then the focus will be on Israel.

Ephesians 1:10, 3:2; Colossians 1:25–26; Romans 11:25–26

Article Twelve: Eschatology

We believe that this present dispensation of grace, the Church age, will end with the “pre-tribulation” rapture of the Church. We believe the Church, the Bride of Christ, is not appointed to the wrath of God but to obtain salvation. We believe that God’s dealings with Israel and the Church are as separate entities so that the Church is removed and the tribulation is equivalent to “Jacob’s trouble” and “Daniel’s 70th week,” where God will again call upon the people of Israel to repent and turn to Jesus as their Messiah. The Church will be judged at the “Bema seat of Christ.” We believe that as the Bride of Christ, the Church will participate in the marriage of the Lamb and then return with Christ at His premillennial return and judgment, after which time we will enter into a literal Millennial Kingdom on earth with Christ as King. After the Millennium, we believe that the throne of God will be established in the New Jerusalem forever.

1 Thessalonians 1:10, 4:13–18, 5:9; 1 Corinthians 3:13–15, 15:51–53; 2 Corinthians 11:2; Romans 14:10; John 14:1–3; Jeremiah 30:7; Daniel 9:27; Revelation 19:7–9, 14–15, 20:1–6, 22:1–22

Signature

I, _____, agree with this Doctrinal Statement of Faith as affirmed by Sonrise Christian Church. I also agree that I will not teach, either verbally or in writing, any doctrine that is contrary to this Doctrinal Statement of Faith. This commitment applies whether I am inside or outside the church facilities, at home, or in any context where Sonrise Christian Church is being represented or is affiliated.

Signed: _____, on this date: ____/____/____